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WEEKLY REVIEW.

—The Quarterly Love Feast of the Bombay Methodists was held on Wednesday evening last. Twenty-four persons who had completed their probation were received to the church; about 250 partook of the Communion; and a large number afterwards spoke of the Lord's dealings with them during the last quarter. An All-day Meeting was announced for Friday (yesterday).

—From a statement that appears in our Epitome, we learn that the minds of some Native Christians in Travancore have been shaken from their propriety by a pamphlet issued at Bombay, declaring the first resurrection past and the Judgment Day as fixed for the 14th instant. It is rather odd that we in Bombay should have been kept out of this important intelligence till now. But then a prophet is not without honour save in his own country. We do not however think any can too soon prepare for the Day in question.

—There were 276 children in the Bombay Education Society's Byculla Schools, Dec. 31st last. The reports of the examiners are favourable. A Lady Superintendent, Mrs. Fallon, has now entire charge of the Girls' School, holding towards mistresses and children the position usually occupied by the head of a Christian household. Through the rapid withdrawal of Government aid, the financial condition of the Society is said to be rather critical, and the Report strongly urges increased aid from the public. The Bishop of Bombay, at the annual meeting last Saturday, remarked on the fact that only one death had occurred last year, and contrasted it with what he had recently learned at Aboo, that three or four children out of fifty had died in the last six months. A comparison of the statistics for a number of years would be desirable. The children of these schools could be maintained at a much cheaper rate, at some interior station.

—It is said that Dr. Dougall and Apothecary Phillips of the Madras Medical Department have been very successful in their treatment of leprosy among the Andaman convicts; about forty cases, some of them of a serious nature, have been completely cured. A correspondent says:

> The skin of the patients has attained its natural colour, and the appearance of the convicts is such that no one will say that they were ever troubled with this painful disease, hitherto considered incurable.

We should like very much to have some corroboration of these statements. How came there to be so many cases of leprosy among the convicts? How long were the patients under treatment?

—The mention made of open-air meetings in Calcutta attended by ladies has elicited a certain amount of criticism. It is thought objectionable that Christian ladies should subject themselves to the rude gaze of the Natives in this way, and should put themselves forward in 'one of the roughest occupations in which men engage with one another.' It should, however, be borne in mind that the ladies who thus manifest their interest in the preaching of the Gospel have no feelings of disdain for the Natives, but look upon them as persons for whom Christ died, and who have eternal life as a birthright in Christ if they will avail themselves of it by faith; look upon them as their fellow-sinners and fellow-subjects. We see multitudes of ladies of the highest position repairing to the race-course, where the very refuse and dregs of the Native population share with them the joy and excitement of seeing some horses urged to a frantic speed: roughness and rudeness have holiday at such scenes. It is quite an exceptional thing at the open-air services alluded to that there should be any disturbance, and the presence of ladies has a tranquillizing effect. We can assure our contemporary that the influence excited by the presence of ladies at these meetings is greater and more benign than he supposes: it is a testimony that has already powerfully impressed many. But the great question is this, Is it according to the mind of Christ? How was it in the open-air services conducted by him and the apostles? Were women present? The evangelists tell us that they were. Mention is made of them repeatedly. For instance, Luke viii., 1—3: "He went throughout every city and village preaching, and the twelve were with him, and certain women who had been healed of evil spirits and infirmities, Mary Magdalene, Joanna the wife of Chuza, Herod's steward, and Suzanna, and many others, who ministered unto him of their substance." When the thousands followed him into the desert and were miraculously fed, women were present in large numbers. Many women were among the 120 upon whom the Pentecostal blessing came and were present when the first sermon under the dispensation of the Spirit was preached.

—"Reasons for Belief" is the title of a Hindustani tract published by the N. India Tract Society, and which has been for years in the catalogue of the Bombay Tract and Book Society. Somebody in Kurrachee has had his feelings hurt by finding that Mahomedanism is not represented in it from a Mahomedan point of view, and has complained to the magistrate, and the magistrate has forbidden the circulation of the tract. We have consequently the gratifying information that there has been no Mahomedan outbreak there. But there are a hundred other tracts just as unpalatable to the Mahomedans, circulating freely in all our towns, all over India, and the principle now recognized in Kurrachee that such publications justify Mussulmans in resorting to their favorite method of showing religious zeal, has only to be known to break up the peace of the country. Next we shall have the Government called upon to drop the initials A. D. in designating the era. And daily, bands of mourning Mussulmans go through our streets crying out at the top of their voice, There is but one God, and Mahomed is his prophet.

—The Rev. N. Honiss makes some remarks in the *Madras Christian Mission Record*, on the subject of special training for Native agents, that deserve attention:—

> I cannot but think that something different remains to be done in the training of our Agents. So far, their reading is something the same as that which is thought necessary for an English clergyman, though the circumstances of each are so different. In the style of their preaching they have naturally taken the missionary as their model, and from a native point of view that model is certainly foreign. The pure Hindoo is full of poetry, proverbs, and illustrations. Our native brethren seem to have emptied themselves of these treasures, and set them aside as unbecoming the followers of Him who nevertheless taught the people in parables. Butler, Pearson, and Paley have possessed their hearts and brains; and imagination, like an unclean spirit, has been cast out. The heavens and earth, in their view, do not contain an article worth looking at, except through the spectacles of Harold Browne. They seem to have closed the Book of Nature when they began the study of the Book of Revelation. With the natives an illustration has far more weight than the most exhaustive argument. If we argue with a Pandâram, he answers in blank verse; and so far he is thought to have the advantage. All their Purânas are written in verse, and they are recited in a way they at least consider musical. Why should not our Agents adopt the same style, in the better cause of Christianity? The Tanjore poet has furnished us with the kind of literature we require, and the poet's family have proved how they may be used in a popular way. Instead of the milk-and-water imitations of foreigners, we might then hope to see some manifestations of genuine native talent finding scope in its own element. Their preaching would then be more hearty, earnest, and convincing, instead of being "weary, flat, stale, and unprofitable," which is now not unfrequently the case.

—Under the title of "A Mad Crusade" a contemporary says of the Whiskey War in Ohio:

> At Washington Courthouse all the drinking saloons are closed, while at Athens the officials of the Marietta Railroad have sided with the publicans, and "as the ladies on the side walks were offering prayers these employés sought to drown their voices by deafening whistles from the locomotive." To persons gifted with insufficient enthusiasm for so great a task, this kind of opposition might prove altogether inconvenient, but in the present instance the report assures us that "the effort had no other effect than to slightly annoy." Elsewhere success is less equivocal. In Mount Vernon, Ohio, the battle is described in the expressive language of American journalism as "hot." Bowling alleys, billiard saloons, and gambling places are all "favoured alike with prayer," and with so much and such instant effect that the "clicking of the billiard balls quickly gives place to the voice of sacred song." In some places the process of conversion has been almost dramatic. At Xenia a gentleman of the name of Phillips, who was proprieter of a saloon christened with the somewhat sombre title of "The Shades of Death," having first sworn that he would "never succumb to the voice of prayer," finally dragged his rum barrels into the street,

amid the rejoicings of the ladies kneeling on the pavement. The Americans always manage to give an air of burlesque even to the most serious subjects. It is a pity they should have gone so far to travesty religion.

In order to know what a travesty of religion would be, we must know what religion, true religion is. We have an inspired statement on the subject :

Wisdom crieth without; she uttereth her voice in the street: she crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you." (Prov. i. 20-23.)

Religion, described here as a personification of divine wisdom, does not, according to this description, delight in cloistered aisles, sequestered walks and dim religious light, but in the chief places of concourse where thoughtless and misguided men are bent upon the gratification of their depraved appetites. It would be a very convenient and comfortable compact to make with religion that she should confine herself to certain so-called religious places and times, while men should be left in possession of the large remainder to work out the devices of their own hearts. But true religion is aggressive and protestant; men will not come to her for instruction, she must go after them. If prayer for the publican and his numerous victims is more effectual when offered up in front of the publican's shop, accompanied by efforts to bring the truth directly to bear upon those who so need it, then let it be offered up there rather than in a retired meeting-place.

We supplement what we said on the subject of "Suicide" last week by a reference to some arguments with which Hume, the infidel, seeks to defend it. He says, that man has a right to dispose of his own life. But is a man's life his own in the sense that it is his absolute property? If it were absolutely his, nobody but himself would have a right to take it away from him, and he would live for ever, unless he chose to commit suicide. Whereas it may at any moment be taken away from him and that lawfully. Hume says we were created for the end of effecting our own enjoyment in this present life. "In the sight of God every event is alike important: and the life of a man is of no greater importance to the universe, than that of an oyster." He speaks oracularly; but where could he have learned this, seeing he denies all revelation? Man has found out the art of multiplying oysters immensely: but we never heard of an oyster that could cultivate beds of humanity. Man indeed can make himself very insignificant and very vile; he may also rise to an inconceivable height of power and wisdom and usefulness; and if he is of no more importance than an oyster it is because he is recreant to the high vocation assigned him. "Where is the crime of turning a few ounces of blood out of their channel?" Where is the harm of boring a hole in a plank? But if that plank is in the bottom of a ship freighted with much that is precious, it means the destruction of the ship with all on board. It is very pitiable to see a man of ability descending to such arguments; and it is just an illustration of what deism will do for a man. If there is no culpability in suicide, then there is no obligation on a man to seek his own preservation and the development of his powers, and the application of these powers to the welfare of others. Curse God and die, said Job's wife, when unparalleled miseries had come upon him; but he trusted God and bore up under the crushing burden, and his last days were better than his first.

Suicide differs from all other crimes that a man can commit, in this, that he has no opportunity of repenting of it. He may take the life of another, and before he is executed he may repent and find salvation; but when he takes his own life, he cuts himself off for ever from the possibility of repenting unto life. And as Dr. Dwight remarks in his discourse on the subject, "The Scriptures never exhibit suicide as the conduct of any but very wicked men."

An esteemed friend in Bombay has kindly given us the following extracts from a letter received from his brother, a minister in Greenock, and we have much pleasure in communicating them to our readers :

I sent you a number of the *Christian*, giving an account of the glorious work of divine grace that has been going on in Edinburgh during the last three months. Messrs. Moody and Sankey, the two American brethren who have been the leading instruments, went from Edinburgh to Dundee, and remained in that town three weeks, holding a daily prayer-meeting from 12 to 1, and nightly meetings, in the largest churches that could be got. As far as we can learn, the work in Dundee was attended with as blessed results as in Edinburgh. And now they have been eight days in Glasgow. They intend to remain there for two months, holding meetings day and night.

I went up last Tuesday, and arrived in time for the noon prayer-meeting held in Wellington Street U. P. Church (the late Dr. Robson's), an immense place that holds 1,500 people. It was packed full, a quarter before the hour, a great many ministers sitting on the pulpit stairs. Mr. Moody, a little plain-looking man, with short black beard, and short *towzie* hair, and a bright piercing eye, entered the pulpit, and desired requests for prayer to be read. I suppose there were 50 of them. Then a hymn, sung by the congregation, led by Mr. Sankey, who has a splendid baritone voice which he modulates with great feeling and taste. Then a short exposition, for not much more than five minutes, from Mr. Moody, but so *good*, so *simple*, so pointed, about letting the man through the tiling. He touched on the faith of *the bearers* as praised by Jesus—about their earnestness, in tearing up the roof; and spiritualized it in this way—that our faith may be useful for the welfare of others, bringing them to Jesus; that we should bring them any way we can, even in unusual ways, and though people should cavil and cry out about decorum, &c. &c.—bring them any way we can.

But I need not enlarge. I must now, however, remark that while Moody's preaching is instrumental in converting hundreds, or rather thousands, Mr. Sankey's singing is apparently just as useful in doing the same. Mr. Sankey not only leads the congregation—he also sings solos, touching, tender hymns inviting sinners to come to Jesus. These hymns steal into the hearts of the people, melt them to tears, and awaken concern for eternity.

In Edinburgh after eight weeks' work they invited all those who had been converted during that time—*and these alone*—to come to a meeting, and how many do you think were there? Fifteen hundred! It is believed there were a great many more who could not be present, and others who perhaps did not like to appear. During the three weeks in Dundee the work seemed to be equally glorious. Oh, that the eight weeks in Glasgow may be equally blessed!

For myself (though it is not often I refer to my own spiritual experience, even to you, my beloved brother), I must say that God has in His infinite mercy bestowed on me a great blessing. Even for months before Moody and Sankey came to this country at all, I was stirred up to greater prayerfulness, more earnest desires for my own growth in grace, and usefulness in the ministry. But the four days' visit to Glasgow, during which I attended two meetings each day, have given me more vivid views of the love of Christ to a poor sinner, and such a *joy* of *assurance* as I never experienced before. I feel indeed that I have still a very sinful and corrupt heart, but I am sincerely anxious to have it *utterly emptied* of every sinful desire, and *filled* with the Holy Spirit of God. In the words of one of Mr. Sankey's sweet songs :—

"One more day's work for Jesus :
One less of life for me.
But heaven is nearer,
And Christ is dearer,
Than yesterday to me;
His love and light
Fill all my soul to-night."

I have great fears that my present *joy* will not last long; but of my *salvation*, I hope, humbly, I have built long ago on the Rock.

What a blessing God has made these honoured brethren from America to Scotland! They are men of large faith, men of prayer, men whose hearts are full of love to Christ and to the souls of men. Thousands will never think of them without affection. Oh, that God would condescend to use us, in however small a way, to win souls to Him! Let us seek humility—a rare and precious grace—and think not about commending ourselves to others, but simply about pleasing Christ in doing good; and we will do it. I feel at present that nothing can cast pride—self-seeking—out of the heart but the love of Christ. Oh, to be willing to take the *lowest* place, any place at all, only to be useful!

If we had the opportunity of speaking to the brother who has thus written, we would make bold to say to him: Why fear that you may lose this joy? Is it not a form of unbelief? If the joy were in something of your own, you might expect it to vanish; but it is joy in the Lord, and the command is, Rejoice in the Lord always; it is of the Spirit, and the Spirit abideth with believers always; it is a means of spiritual growth, The joy of the Lord is the strength of his people; it will tend to win others to Christ; the means of preserving it are pointed out, say, in Phil. iii., Counting all but loss for the excellency of the knowledge of Christ, and, Unto him that hath shall be given, and he shall have more abundance.

Here is important testimony regarding "The Spirit Ration" from Surgeon-General W. C. Maclean, M. D., C. E., Professor in the Army Medical School, Netley :

"*Spirits.*—If there be any point of military hygiene that may now be regarded as settled beyond doubt or cavil it is this, that spirits are not only not helpful, but are hurtful to the marching soldier, everywhere I believe, but nowhere more so than in hot climates. The evidence on this point is overwhelming. The medical officers of the French army who have had great experience in the arduous campaigns in Algeria, denounce the spirit ration as hurtful; and Dr. Morache, already quoted as a high authority on military hygiene, declares that unless coffee had taken the place of spirits, it would have been impossible for the troops to surmount the fatigues of what he justly calls *ces pénibles campagnes*. Were I the medical chief of an army destined to take the field in a tropical climate, not a drop of spirits should, with my consent, accompany it, save what the requirements of the ambulance service demanded. The evidence shows that wherever soldiers, by accident or design, have been cut off from the use of spirits on marches, on active service, in temperate climates exposed to wet and cold, or in the tropics to ardent heat, or in laborious sieges, they have maintained their health, spirits, and discipline far better than when the once-deemed indispensable grog was in daily use. My colleague, Dr. Parkes, and the late Count Wollowicz, in a series of careful experiments on the use of alcohol carried on at Netley, and published in the "Transactions of the Royal Society," have placed on a sure scientific basis what was before a matter of observation, and have established that alcohol, far from increasing the power of bearing fatigue, even when given in a quantity which many spirit-drinkers would deem within the limits of moderation, lessens muscular force, and a quantity in excess of this, it was shown, entirely destroyed the power of work.

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"I cannot leave this important subject without adding that for twelve years I have, at Netley, had unrivalled opportunities of studying the effects of habitual dram-drinking on the persons of our soldiers, and I add my testimony to the immense weight of evidence accumulated by medical men in civil and military life, to the effect that alcohol is one of the most active agents in causing degeneration of the human tissues—in other words, disease, premature decay, and death. If this be true, as I believe it is, those officers who, by precept and example, strive to wean their men from the practice of this our national vice may with truth be said to be engaged in a patriotic work, and to deserve well of their country. Let me ask you to look at this alcohol question from another point of view. I hold in my hand a copy of a work known, I dare say, to many present, viz., 'The Sepoy War,' being the private journal of General Sir Hope Grant, edited by Captain Knollys, R.A. A modest record of very distinguished service. At page 108 we have the following passage, referring to the siege of Delhi:—'In order to fight to perfection, British soldiers must eat, and they must drink. Would they drank a little less. There never appears to have been any lack of provisions, and vast quantities of spirituous liquors fell into our men's hands. Drunkenness became fearfully rife, entailing with it increased sickness, as well as a relaxation of discipline, which it was necessary to repress with an iron hand.' We all know the stake played for at Delhi. It was the Empire of India. Mark how alcohol put the issue in peril. Mark also that from this danger we were saved only by that unrivalled power of maintaining discipline which British officers have shown at all times, in all places, and under all circumstances."

He says decidedly that the best substitute for alcohol is tea or coffee. In the *Lancet* of March 7th, writing in defence of these views which had been previously stated in a lecture, Dr. Maclean says:

"Disregarding exceptional cases, I maintain that the evidence in favour of hot tea or coffee as a refreshment after fatigue, and their superiority in this respect over alcohol, is overwhelming. I have referred, in the quotation from my lecture given above, to the experience gained in the trying Algerian campaigns. Looking back to my experience among sportsmen in India, I cannot recall a single example of a spirit-drinker who was able for any length of time to expose himself with impunity to the sun, while it is notorious that abstainers from alcohol are capable of doing so, as a general rule, to a great extent.

"In my lecture (when on the subject of sunstroke) I gave an instructive example. The troops holding Canton were called on to turn out at midday. A battery of artillery had more cases of insolation than all the rest of the force put together, the reason being that the canteen was opened by the officer commanding with the 'good intention' of 'fortifying' his men with a glass of grog before starting. My able friend, Staff Surgeon-Major Becker, an accurate observer, and in this case an eye-witness, is my authority for this pregnant fact.

"I cannot agree with the writer in *The Lancet* already referred to in his reference to science in connexion with this subject. As I have elsewhere said, science in this only confirms observation. The experiments of Dr. Parkes and the late Count Wollowicz prove to a demonstration that even in temperate climates alcohol is a hindrance and not an aid to work. As many of my friends know, I am in the habit of spending my autumn vacation on the mountains in the north, and although not quite so young as I have been, I have again and again walked my whisky-drinking companions, friends, keeper, and gillie, to a standstill. In one word, alcohol in moderation may help a man to put on a 'spurt,' but it is no aid to a hard day's work; and I devoutly hope that the day is not distant when a War Minister will have the courage to decree that the issue of spirits to the soldier shall cease and determine."

The Bombay Guardian.

SATURDAY, APRIL 4, 1874.

MADE FREE FROM SIN.

We have placed among our Selections some extracts from Wesley's Journal in which we think our readers will be interested. They relate to the way in which many, more than a century ago, were led to discover the riches of Christ's grace, the greatness of the believer's inheritance in Christ, and what is the exceeding greatness of that power which God is willing to exercise in behalf of his people. We know by our own experience that it makes an immense difference in the way in which the believer is affected by the instructions of the Bible on the subject of holiness, whether it is regarded as something that cannot possibly be reached while we are in the body, or as something attainable now. When a Christian believes that the Spirit of God is with him for the very purpose of redeeming him from all iniquity, possessing all the power that is requisite, and intensely solicitous that we should have altogether done with sin, and clearly understands that it is not in any degree a question of his own ability, seeing he has no power of his own to take the least step in the direction of holiness, it is like life from the dead in his heart. The hunger and thirst of his nature is after righteousness; and now he perceives that all things pertaining to life and godliness are given him in Christ, already given him, and waiting for his faith to appropriate them. The perception of the blessing as one immediately realizable, greatly intensifies his desire for it; he seeks with his whole heart and finds.

But some say, What account have we in the Scriptures of such a blessing immediately realizable? Where do we read of Christians suddenly entering upon such a life of blissful and perfect union with Christ? Where are we told that sanctification is a sudden thing?

In Rom. viii. 2: The Spirit of life in Christ Jesus hath made me free from the law of sin and death, says Paul. In the seventh chapter he describes himself as brought to a state of self-despair by the true knowledge of the law: When the commandment came, sin revived and I died. When Saul of Tarsus discovered that Jesus was the Messiah, he was straightway convinced of sin, and looking to the crucified One he found peace and joy in believing. Afterwards he had an intense desire to be in all things what God would have him to be, but did not understand *in what way* the help of Christ was to be made available in his experience. He took it for granted that in his renewed state, to see the path of duty was to be able to walk therein, and he supposed that Christ expected this of him. He saw the law, the will of God concerning himself to be holy, wise and good; he determined to do this will; he brought all his energies to bear upon this matter of obedience; but oh, what an appalling discovery! his heart seems to be the same treacherous, deceitful, unreliable thing it always was; he finds in himself a wicked shrinking from duty, a recreant hanging back, and it appears to him that his knowledge of Christ has left him where he always was. No language can express the torture of this time. He redoubles his efforts; but in the presence of temptation his resolutions and reasonings are found to be futile, utterly inoperative. What, is this glorious salvation a failure? Is it in vain that I have come to the knowledge of Christ crucified? Wretched man that I am, who shall deliver me from this body of sin and death? Thanks be unto God, there is victory. His error is that while he has relied upon a crucified Saviour for the forgiveness of his sins, he has not received the living Saviour for the overcoming of sin. He supposed that Christ would give him victory over sin by simply enlightening him as to the evil of sin, the excellence of God's will, and by the example of his own blessed walk. He must learn something more regarding his own utter depravity. Why should a divine omnipotent Spirit be necessary to him and in him every moment, but that his nature is essentially incapable of doing that which is pleasing in God's sight? Suddenly, in the twinkling of an eye he sees it all. The law of the Spirit of life in Christ Jesus makes him free from the law of sin and death. Before, he had a mind enlightened as to the excellency of God's will, and the motives to obedience seemed overwhelming; but sin in him laughed at the dictates of his will; sin was his master; it needed to be brought into the presence of Him who has overcome the world; here is one whom it knows and from whose presence it must flee. Ah, this is the victory. When I am weak, then am I strong. There is now no condemnation to those who are in Christ Jesus, who walk not after the flesh but after the Spirit. The deliverance here is instantaneous and it is complete. It is the realization of the glorious fact that power is available for the crucifixion of sin, power not in ourselves but in Christ, our union with him being such that his power goes with our will, just as it went with the will of the man with the withered hand, when Christ said to him, Stretch forth thine hand. In Romans vi. three times is the statement made that we are freed from sin; in vii. we have a picture of the terrible servitude in which the awakened soul finds itself; and in viii. 2, we have the act of emancipation in the words, The Spirit of life in Christ Jesus hath made us free from the law of sin and death. We do not say that the experience of all Christians is exactly of this character; but we are persuaded that there are a great many in our churches who have not received Christ as the subduer of present sin, but are seeking holiness by their own efforts, and to whom the discovery that Christ is made unto them sanctification, would be as life from the dead.

THE WOMEN'S CRUSADE.

Prophecy tells us that a time is coming when no man shall need to say unto his brother-man, Know the Lord, for all shall know Him, from the least unto the greatest. Six centuries after Jeremiah uttered this prediction we hear from the lips of Jesus, first the statement, This is eternal life that they should know thee, the only true God, and Jesus Christ whom thou hast sent, and secondly, this: O righteous Father, the world hath not known thee. More than eighteen centuries have gone by and still the world knows not God. But he must be blind indeed who does not see that the way is being remarkably prepared throughout all the world for this consummation. But before the advent of the happy day when all shall know the Lord, there must first be a day of extraordinary activity among those who know him; a day of extraordinary awakening among all who have a true faith in Christ. Christians have been hitherto content to battle just for

standing-room; like men who have been cast upon some shore and who are hindered by the wild savages of the country from penetrating inland, and think themselves happy that they are not driven back into the sea. We have the words of Jesus, Be of good cheer, I have overcome the world. The prince of this world is cast out. Christ is with his people always, having all power in heaven and in earth, and it is for us by faith to avail ourselves of this power and go forward. We are told of a city, Samaria, in sore siege, blockaded by the enemy, cut off from all supplies and reduced to the last extremity of famine; we are told of deliverance accomplished by a sudden panic among the beleaguering host, compelling them to flee; but the people of the town did not know of their deliverance; and when some lepers came to them with the announcement that they had found the tents abandoned by the enemy, but full of all manner of provisions and goodly spoil, the news seemed altogether too good to be true. They had to exercise faith in the deliverance, before it became of any avail to them. So long as they doubted, famine went on with her deadly work. Thus Jesus has overcome the world. If we ignore the fact and treat the enemy as living and powerful, the enemy will be only too glad and will give us plenty of work to do and little fruit. But we are to lay hold of the deliverance wrought by our crucified and risen Lord, by faith: and we shall find as we advance in the name of Jesus that it is indeed a defeated world we have to deal with. But unbelief has laid her leaden bands upon us, and the victory of victories is just to exercise the faith that Christ demands. Thank God, the Church is waking, and Christians are beginning to comprehend what all-sufficiency there is in Christ. But before the day when the knowledge of the Lord shall cover the earth as the waters cover the channels of the deep, we have much to learn as to the boldness of enterprise to which the Captain of our Salvation calls us.

It is in this connection that we regard the Temperance Crusade or Whiskey War waged by the Christian women in America, with very great interest. Any one who will closely ponder it, will be constrained to recognize the element of genuine heroism in this movement. The women who inaugurated this movement must have been mightily filled with the Spirit, and must have had their hearts wonderfully attuned to the heart of Christ, to think of such a thing as braving public opinion in this way. Against every *novel* manifestation of Christian interest, there are formidable barriers of habit, conventional rules, prejudices, doubts; brothers, husbands and other near relatives suddenly bristle with doubts and objections; the terrors of society are denounced; other work of a less demonstrative kind is proposed and urged; and it is almost a miracle if the experiment can be made at all. Strong faith alone could have nerved the women of Ohio for this conflict; and if they only maintain their confidence steadfast unto the end, their victory is certain.

The American correspondent of the *Times*, Feb. 17th, says:

The progress of this remarkable crusade is the chief subject of our news from the West. It is difficult to overestimate the enthusiasm or earnestness of the movement, and this accounts for its general success. It enlists the sympathy of the best people of every town and village, and where resistance is met the energy and perseverance shown are tremendous, the women in more than one case declaring their intention of going to gaol rather than obey the legal writs issued to restrain their prayer-meetings in the streets. It is quite probable that the war will soon break out in Cincinnati, the largest city in that section of the country, and the liquor dealers are already preparing for it by offering to furnish liquor free to all who will hold out against the women.

In Southern Ohio the women have succeeded by their prayers and persistent sieges in closing up all the saloons, so that the liquor business is practically abandoned in the following towns:—Nelsonville, Athens, Logan, Ripley, Lebanon, Leesburg, Georgetown, Manchester, Washington, New Vienna, Blandchester, Lancaster, and Cedarville. The successful bands belonging to these places have closed up 80 saloons, and are now devoting their attention to neighbouring towns, and declare their intention of extirpating the traffic from the entire country. The movement has also opened vigorously in the larger cities, such as Xenia, Dayton, Springfield, and Columbus, the State capital. In Xenia 400 women formed their organization on the 11th inst., and began work promptly the next day.

In Indiana the movement began at Evansville, on the 12th inst. This is a considerable town, and 200 women are in the organization, which has declared that by "moral suasion" they will endeavour to induce the liquor dealers to abandon their business, and that "they will never cease pleading until their object is attained." At Columbus the women say they "have enlisted for one year's steady, persistent prayer for and against rum-sellers." At Jeffersonville the crusade began on the 14th inst. Two hundred women met in a church and marched to the most prominent saloons. At first they were refused admittance and held their meeting on the sidewalk, but at two others they were invited in, and the proprietors agreed to quit the business if bought out.

The grand thing about every true work of faith is that it tends to enlarge the conceptions entertained by all believers regarding the possibilities of faith. Just at the very time when the first news of this movement was reaching England, many Christians were assembling in conference for the purpose of prayerfully considering the question, What are the possibilities of faith? and a demonstration like this, wrought out by believing women in America, would be admirably calculated to help them in the solution of it. We have doubtless much, very much, to learn regarding the matter of Christian aggressiveness. We must burn the bridges behind us, as we go forward to the great battle of the Lord God Almighty. "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—I notice at page 15 of your impression, dated 14th March 1874, that the Honourable Mr. Justice Holloway decided a case in which he considered that conversion from Hindooism to Romanism did not make a man a Christian. In corroboration of that I give a case in point.

Three days ago my servant fell into my well. He was not killed, but badly hurt. He and all my servants, who are Roman Catholics, joined in soliciting from me an advance of pay, to purchase fowls to kill over the well, so that no one else might fall in. I did not give the money, but later on in the evening they got some cash and remained awake all night, making pooja.

I asked this man what he would do had he died then in the state in which he was living. He replied, "I would have had to put up with it."

ONE 33 YEARS A ROMAN.

To the Editor of the "Bombay Guardian."

SIR,—It is the duty of ministers in charge of congregations to visit the members of their flocks, read and pray with them, and help to keep them stedfast. This every minister knows, but some do not practise it. I myself belong to a church in Bombay: I have been its member for the last 18 years. I never left it to join another, and certainly would advise no one to leave one and join another for worldly motives.

During these 18 years my pastors never came to see me, though during this period we have had some five of them one after another. I must however not forget gratefully to acknowledge the visits I received from the late beloved pastor of Trinity Chapel—the Rev. George Candy. He and his good lady very often visited me, read and prayed with me, and thus supported me in my inward man. Mr. Weatherhead, too, visits his people, who all, in return, love him dearly.

About two years ago, my dear partner in life was ill. I wrote and asked the then minister of the church to see her and pray with her. She ailed and she slept, but the good pastor never came. In my bereavement the minister and missionaries of other denominations and a number of Christian and heathen friends visited me, while some wrote to me, sympathising with me in my bereavement and commending me to the care of the Father in heaven. But did my pastor come to see me or did he write to me? No, not he.

Now the question I wish to ask is this—is it right of a man to keep to a church where his spiritual (much less temporal) interests are not attended to? should he stick to a church because he has been its member for many years or because his parents belonged to it?

Since the advent of the great preacher of the day, the Rev. W. Taylor, of the Methodist Episcopal Church, a great change has come over Bombay. He set the example of visiting people often, and his people, not ministers alone, do so at present. This has done a great deal of good to the many *once dead* but *now living, burning* disciples of Christ, and above all, it has had the effect of opening the eyes of many ministers to their duty and showing them the necessity of visiting their people.

Imitate, therefore dear Christians, these dear workers in the great field, is the humble yet pressing request of a

PRESBYTERIAN.

Notices.

WE beg to acknowledge with thanks the following contributions for the "Jaffna College":—

The Rev. John Wilson, D.D., F.R.S., Rs. 15; The Rev. D. C. Boyd, 10; Drs. Bhau and Narayan Daji, 10; Rao Saheb G. M. Pitale, 10; Dr. Sakaram Arjoon, 10; Vishnoo Ghanasham, Esq., 7; R. G. Bhandarkar, Esq., 6; Dr. Atmaram Pandurang, 10; Hon'ble Mungaldas Nathoobhoy, 10; W. E. Gordon, Esq., 10; Rao Saheb M. Ramchunder, 10; N. M. Parmanand, Esq., 4; The Rev. Richard Stothert, 10; Raghamendra Ramchandra, 2; Anant Santappa, 1; Ramrao Ramchandra, as. 2.

T. P. HUNT.
SAMUEL HENSMAN.

Bombay, 3rd April 1874.

P.S.—Additional contributions may be sent to Rev. C. Harding, Byculla, or Rev. G. R. Navalkar, Grant Road.

Epitome of News.

SATURDAY, MARCH 28, 1874.

—Rs. 1000 monthly are wanted for the Town Band; otherwise it must be broken up.

—The rock on which the B. I. S. N. Co's. str. *Chaldea* struck near Vingorla is said to have been unknown, and surrounded by deep water. A correspondent of the *Times of India* says: "Instantly the captain stopped the engines, ordered down the topsail, and called out to know what the lead gave—five and half fathoms was the response, which is twice as much as the draught of the ship requires. The vessel, after one rather violent rocking from side to side, forged ahead with its own momentum, and was clear at once, though the next cast of the lead gave only five fathoms, which afterwards deepened again to the final depth of the channel. The ship being clear, and her head being put out to sea, the engines went on again 'easy.' The captain, though necessarily mortified and astonished as man well could be, was as quiet and collected as possible; but without making any fuss he directed the boats to be cleared at once, and this was speedily done by the lascars, under the direction of one of the young officers. He also got the first officer, who had come on the bridge at once, to see that the compartments were properly shut off—as it was then hoped that only the foreship had suffered, and eighteen inches of water were reported there. But it was soon found that the bottom under the main compart-

ment was more injured, and the slope of the vessel forward soon became very evident."

It seemed doubtful if the vessel could reach Vingorla, so she was beached.

—Dr. Livingstone's remains and documents have reached Aden, and been forwarded thence in the str. *Malwa*, bound for Southampton.

—*Times of India:* "About one o'clock yesterday morning, a large black ferocious-looking stray dog rushed into No. 1 ward of the J. J. Hospital, and whilst there jumped on to the cots of three patients and bit them. After this it ran down the different wards and attacked a patient in the female ward, and then ran away on to the road. A search has been instituted by the police, but no trace of the dog has yet been discovered."

Monday, March 30.

—It seems that Dr. Geo. Smith of the *Friend of India* was nominated a member of the Legislative Council of Bengal, but the Viceroy refused to sanction the appointment.

—"It is reported from Aden that a dhow recently embarked seventy slaves from a port near Massowa with the intention of taking them to Hodeida. Munzinger Pasha, on learning this, despatched several dhows with irregulars on board and captured the slavers and the slaves. The latter have been assigned, it is said, to merchants living at Massowa, on condition of their being mustered once a month before a police officer."

—The *Shumsher Bahadoor* says that "three men were crushed to death in the crowd assembled last week at Dwarka to perform certain Hindoo ceremonies. The same paper states that eleven men lost their lives some time ago at Ahmedabad while performing a like ceremony."

—In its long article on "The Great Imposture" the *Times* says of the mother of Sir Roger Tichborne: "The poor lady, whose many faults were a little redeemed by a touch of insanity, had it published in Australia that there were good grounds for believing her son, the heir of a splendid patrimony, to have survived a wreck off the coast of South America, where he had been travelling, and to have possibly found his way to Australia, where, for reasons of his own, he might have changed his name, assumed a disguise, and adopted some common occupation. 'Every bolt has its billet,' and, widely as the bolt had been shot by Lady Tichborne, it did hit a man in one of the many joints of his loose-fitting harness. It hit Mr. Arthur Orton. He was now the right man in the right place—that is, if he could thrust, wriggle, and squeeze himself into it. He had sailed about the Atlantic and Pacific; he had visited the chief ports of South America; he had had adventures there: he had been where Roger Tichborne had been, and also where he had intended to be; he had adopted a false name, and that for a good reason; he had been in some variety of curious occupations; he could ride and break horses; he had conformed to the Roman Catholic Church, and learnt some words and signs; in fine, he was already an adept at duplicity, with more strength and courage than usually go with that gift. As it happened, he had already told his friends that he had good expectations at home. He was also in very great straits—quite at his wits' end, in fact. Here, then, was an earnest invitation to the Southern Hemisphere to send back a baronet, presumed to be somewhat thereabout. 'Wanted, an heir to an old title and large estate.'"

—*Indian Statesman;* Paris: "The suicide of the financial speculator Livinère has produced much sensation; not from the failure, which is of late but too common an event in Paris, but by the cool manner in which he killed himself. He hired a special room for the purpose, and retired there after a substantial breakfast. He had previously written letters, begging of his friends to come quickly, and save his remains from public view, and above all from exposure in the Morgue. Having stopped all crevices, he set fire to some charcoal, but found the chimney could not be stuffed completely. However, he regarded that drawback as only a lengthening of his sufferings, and resolved to wait the coming of suffocation, passing the time in noting down his sensations. In the interim his letters had been received, and friends rushed to ascertain the state of affairs. One gentleman knocked at the door, and the unfortunate replied; but while a second key was sought to open the door a pistol-shot was heard. The banker was found dead, the ink not dry on the paper where he expressed his happiness that, his friends having arrived, his corpse would be now respected."

—Same: "Major Candy has carried through the press a revised edition of his English and Mahrattee Dictionary, and about 6,000 copies have been published, to be sold at Rs. 12 each."

—*Friend of India;* a visit to the Famine Country; Buheyra: "After a cold night, the hundreds of starving ones who were already on the police register for relief were gathering up their rags all around and seeking the sunniest spots, where some munched the precious relics of cold food saved from the meal of the night before. A few men only had begun to attempt excavating a large tank, from the jungle on the edge of which their families began to appear. In the wood beyond, around the magistrate's tent, where the sun had not yet penetrated, not a human being was visible. Yet in the twenty minutes which we spent there, group after group of women and children silently began to assemble around the tent, some mothers attempting to carry two children and to drag a third along, some children—themselves only fit to be carried—forced to help the younger ones. One family of five sat apart, mute and despairing, ashamed to beg, their rags one degree at least less pitiful than those of their neighbours, and their faces of a type which showed the respectable if not high-caste poor. Others assailed the magistrate with cries for food the moment he appeared. All were fresh cases, and their names were at once entered for doles from the police station until they could be provided for in their own villages. Nowhere on the works had we seen such wrecks of humanity. One boy of eight, all bones, stood with his head falling forward on his breast, leaning on the mother who implored food for his sake, and who vainly tried to hold up the suffering face that we might see the sunken cheeks and the glassy eyes. Only one of the women, the youngest, had retained sufficient vigour to use Asiatic gesticulations. Baring her shrivelled breasts, she threw herself forward on the earth, drawing down with her a child in either hand. She would not be pacified even when their names were entered by the Thannadar, and immediate food was promised her. In the others a lower almost the last, stage of famine had been reached. The passionate features of this starving mother had in their case given place to the passive, far-away look which tells that the bitterness of death has almost passed. The horrible calamity of this group, contrasted with the wistful, imploring look of the family who sat apart, and with the never-to-be-forgotten cries of the prostrate mother, told of weeks of previous suffering—raised the apprehension that now even the wisest relief would be too late. Such sights were too much for any spectator, and, having seen the poor sufferers provided for, we turned rapidly away to look at the great *golas* or grain-stores around the Thanna."

—"The *Indian Daily News* states that men, women, and children have begun to flock into Calcutta from the famine-stricken districts. These unfortunates, like those of 1866, find active sympathy at the hands of Rajendro Mullick Rai Bahadoor, who is already feeding six hundred people daily.

—*Friend of India:* "A correspondent, who has now retired to a rectory in Canada, after a quarter of a century's work in India, writes to us that the split in the American Church will result in an extensive separation. Bishop Cummins is strongly supported, and the old church is shaken to its foundation. The missionary operations of the new sect are likely to be started next year, and, as far as we can at present see, all the life of the church is rushing headlong unto it. The writer, an Episcopalian, was about to address the students of the great Baptist Seminary of Woodstock, U. S., on Missions in India. He remarks that there is a wonderful pleasantness in moving about among the different sects in America. He had preached for Methodists, Presbyterians, Baptists, and Campbellites. When he preached at Louisa all the other churches were closed to let the people hear him."

—"The formation of semi-Christian sects among the Hindoos is illustrated by a passage in the last Report of the Baptist Mission in East Bengal. Thirty years ago to Sree Nath, in Bikrampoor, were revealed the three names of Father, Son, and Holy Spirit. By the help of the Holy Spirit, he did many wonderful works, giving sight to the blind and delivering people from various diseases. Seeing these wonderful works, many received his religion and people called him 'Sadhu (holy) Sree Nath,' but the zemindar of that place having persecuted him, he fled to Sanchar (Tipperah district). There also the number of his disciples began to increase, of whom there were two chief among them, one's name being 'Radha Krishna,' and the other's being 'Jugal,' and they also worked miracles by the help of the Holy Spirit. When Sree Nath's hour of death approached, he gave this command to his own disciples: 'Keep in love and friendship with the missionaries and Christians, because they and we are the disciples of one Guru.' Rada Krishna spread the sect till his death, and one of his disciples gave this account of it to a native preacher of the mission."

—Rev. J. Trafford, Principal of the Serampore College, Baptist Mission, has just left India, after a residence of 21 years.

—*Madras Church Mission Record*; the Revival in Travancore: "We have not received any very definite news of the progress of this interesting movement lately, but have reason to hope that it is spreading, and that it has reached some of the more decidedly reformed congregations. At the same time we fear that there is evil mingling with it. Some of the Native Christians seem to believe that the age of miracles and of prophecy has returned. We hear of 'visible signs being made much of, and private interpretations of Scripture being wonderfully prevalent.' Those who do not agree with certain new explanations of the prophecies or the Revelation are supposed not to have 'received the gift,' and to be 'blind leaders of the blind.' A pamphlet issued at Bombay saying that the first resurrection is just over, and that the 14th April is to be the Judgment Day, has been got hold of by some. Infant baptism is condemned, and the Lord's Supper spoken of as merely a love-feast. We do not believe that these last errors have yet made much way. We hope before long to hear a fuller account of the actual state of affairs from the Missionary of the district, who has been absent some weeks."

Tuesday, March 31.

—*Bombay Gazette;* telegram, Kurrachee, 30th: The Mahomedans are excited in consequence of a missionary tract. A breach of the peace is apprehended. The magistrate recommends the missionary to discontinue the issue of the tract. A police guard has been placed over the Mission Church.

—*Lucknow Witness* on "Religious Mannerism": "We need hardly say that peculiar mannerisms have a special tendency to attach themselves to the pulpit. Every preacher should have one or two faithful friends to correct him whenever he trespasses against good taste, for without constant admonitions he will inevitably contract habits which are offensive to his hearers. While standing in the pulpit his mind is absorbed in his sermon, and he unconsciously falls into little errors of manner and tone which soon become too deeply rooted to be easily thrown aside. Every mannerism contracted *is just so much power lost.* The voice should be natural, the idiom and general style natural, the attitude natural, and, last but not least, the countenance should be natural. We once caught a glimpse of a clergyman's face just as he reached the door which led from the vestry to the church, and shall never forget the change which came over that clerical countenance. The face was suddenly elongated, the eyelids fell, and all the life and expression of the countenance vanished. It was difficult to say whether the artificial man who entered the pulpit was more like a man suddenly smitten by the stupor of sleep or the pallor of death. One thing, however, was transparently evident; he was as much weaker than his former self as an intelligent ghost is weaker than a man. Let every one keep his own voice and his own face, and it will be most advantageous for all parties concerned."

—*Indian Statesman:* A Mrs. Haig was found on Saturday last strolling about the avenues of Mr. Sassoon's residence in Victoria Road, and as she appeared to be *non compos mentis*, she was conveyed to the European General Hospital, where it was found necessary to detain her, pending reference to her relatives.

Wednesday, April 1.

—Calcutta telegram; 31st: Relief operations are ahead of the famine everywhere except in parts of Tirhoot, where lost ground is being recovered. 120,000 tons of Government grain are stored finally in famine districts. 80,000 more are in transit. The East India Railway Company are conveying 2,500 tons of Government grain daily from Howrah. Eastern Bengal is sending 1,000 tons daily. Above 700,000 persons are employed on the various relief works. About 10,000 people are receiving charitable relief in various forms. No deaths from starvation are reported anywhere

except in Tirhoot, where there have been a very few. Inquiry by European officers into some of these cases shows that probably a few were partially attributable to starvation. Major Trevor, additional Chief Engineer, is deputed to famine-relief work. Leaves to-night.

—In Madras: "Lady Hobart has interchanged visits with certain Mahomedan ladies of high rank. These visits have afforded great pleasure to the native community."

—"On the evening of the 4th, after a ball at the house of Mr. Roberts at Allyghur, a young lady, Miss King, was going to her own room, when she accidentally struck a hand kerosine lamp which she was carrying against the wall or door. The lamp fell and the oil blazed up and set her clothes on fire. She rushed shrieking into a bedroom occupied by Captain O'Dowda, Superintendent of Police, and his wife, who were asleep. They awoke at once and rolled her in their *razai*, and she probably would have recovered had not a native servant, hearing the cries and seeing the flames, rushed in and thrown over her a *garra* of water. This caused the flames to burst out afresh, and terrible injuries were the result, under which she succumbed after a protracted suffering endured with the most heroic patience for nearly three weeks."

—*Pall Mall Gazette;* Railway Disasters in February: "There have been twenty disasters, of which eleven, or more than half, were collisions, and of these four occurred at junctions. Four persons have been killed, and four more so dangerously hurt that their recovery is doubtful. About forty were severely injured, and about seventy bruised, stunned, cut, and shaken. The London, Chatham, and Dover, the London and North-Western, North-Eastern, Great Western, and Great Eastern are, it will be seen, the chief offenders."

—The *Bombay Gazette* has the following telegram from Kurrachee, March 31st: "'On the application of Mahommedans, Mr. Gibbons, the City Magistrate, ordered the suppression of a missionary tract, published at Allahabad, and many years in circulation. Mr. Sheldon (the missionary) has appealed. The Magistrate's order is universally condemned. Stones have been thrown at the catechist's house by Mussulmans. No further disturbance."

The *Gazette* then comments on this: "This telegram shows that the country is now beginning to reap the fruit of Mr. Souter's conduct in prohibiting the publication in Bombay of anything that might offend his susceptible Mussulman friends. The Mussulmans, having successfully begun in Bombay a 'crescentade' against freedom of thought or discussion on religious questions by persuading the Commissioner of Police to suppress an innocent narrative compiled by a Parsee of the Life of Mahomet, have been encouraged to go a step further and to object to the preaching of Christianity in India. A tract circulated by Indian Missionaries has now been placed in the *Index Expurgatorius* of the Mahomedans of Western India; and we shall probably have not long to wait before the Bible, and the liturgy of the Church of England, which offends the disciples of Mahomet by putting 'Jews, Turks, heretics, and infidels' on a common footing, are included in the same list and burnt by the common hangman in the compound of the Mazagon Police Office."

"We say deliberately that the act of which Mr. Gibbons has been guilty is the most infamous thing ever done by any official Englishman in this country, and this cowardly and shameful act on the part of an English Magistrate is the natural consequence of the action taken by the Bombay Commissioner of Police in suppressing the Parsee pamphlet. It is an act, too, which may have fatal consequences, unless the men who have shown themselves enemies to toleration in India are dismissed with ignominy from the public service."

—37 miles of the Holkar Railway, Khundwa to Mortakka, are completed.

—*Bombay Gazette:* We learn from a mofussil paper that some time ago the inhabitants of eighty villages of the Colaba collectorate resolved not to drink spirituous liquors any longer, and to inflict a social punishment on those who should break this resolution.

—*Deccan Herald:* It is with great regret that we notice the death of Mrs. Crawford, a medical missionary connected with one of the missionary societies of Bombay. The cause of her death seems to have been the taking of an excessive dose of chloral, evidently by mistake. This occurrence should warn all from too readily having recourse to opiates. It is not unlikely that Mrs. Crawford may have taken the dose by an imperfect light, as it was at night that she took it, and may have been deceived as to the quantity she was taking. It is not long since a young officer died on the Esplanade from taking an overdose of chlorodyne in the dark; and we, ourselves, knew a young doctor in London who had, like Mrs. Crawford, been attending a critical case for two days and two nights, and who came home at midnight with his nerves in a state of extreme tension from want of sleep, took a dose of morphia, and never woke again. It was found that two phials of morphia, one of double strength, were placed side by side in his shelf, and it was supposed that in the imperfect light he took the one for the other. His career was all brightness—nothing in it could have tempted him to suicide—yet by a little carelessness he cut short a life of extreme usefulness and promise. Those who knew Mrs. Crawford speak of her in the highest terms, and it seems a mystery to every one how her life in India was thus cut short at its very outset. Only lately we heard of another case of taking medicine in the dark which nearly ended in death. Our readers should be very careful how they take opiates and when they take them. The overworked, trembling hand is not the one which should administer them.

Thursday, April 2.

—The cold weather crops are generally promising, says a telegram from Calcutta.

—*Times of India;* telegram, Kurrachee, 1st: "There is no real disturbance. Slight excitement amongst Mahomedans owing to the circulation of 'Reasons for Belief,' published here for years past, being misrepresented as against their faith, in the spirit of Jalbhai's work. Further circulation is suppressed by the Magistrate, whose action is condemned by intelligent natives as injudicious. There is nothing objectionable in the tract itself. All is quiet."

—It is stated that the Bishop of Calcutta has applied for an extra Bishop for Bengal, and it is said the Government of India has not felt it incumbent upon it to recommend the proposed addition to the Episcopal Staff.

Friday, April 3.

—*Overland Mail,* March 13: A subscription is on foot to raise a memorial to the late Rev. William Pennefather, who was for many years vicar of St. Jude's, Mildmay Park, Islington. A sum exceeding 5,000*l.* has been subscribed, which will be applied to the extension of the parochial agencies in which the late vicar took so deep an interest.

We are glad to state that the Rev. W. Brock continues to make satisfactory progress towards recovery, and is now considered out of danger.

"Forget thine own People," is an appeal to the Home Church for Foreign Missions, by the Master of the Temple. It is an appeal of a high order, whether measured by its earnestness or its clear conception of Christian duty. Dr. Vaughan's text is "self-denial," and he rebukes firmly "selfishness in the Bride of Christ." He assails with a will indifference to missions. Remonstrates with it as reading the instruction "Go ye and make all nations disciples," to mean this—"When ye have done all things else; when ye have enlightened every town, every street, every alley at home; when there is no longer one neglected spot, or one vicious life in your own country—whether that country be Palestine, or Italy, or England—then, if there is time, if there is anything over, men or money, or spirit, or hope, then look abroad; then pick and choose among the millions, and hundreds of millions of Buddhists, or Brahmins, or Mahomedans, an island, or a continent, to which out of your generosity, as a work of supererogation, you may languidly throw the crumbs of your already handled and trampled and fouled provisions." Dr. Vaughan entreats that an invitation to a bank in Calcutta, or to a coffee plantation in Ceylon may not be recognised more readily as the signal of duty than the mission call. He asks that it may be a greater disgrace that children should know nothing of the planters and waterers of Christ's vineyard in India, in Africa, in Australasia, than that they should be ignorant of the exploits by which Switzerland became free or the battle-fields on which Germany was made one. With kindly comments, the recently published "Memoir of Bishop Cotton," and the "Life of Bishop Patteson," are glanced at. "Under His Banner," the title of papers on Missionary Work in modern times, by the Rev. W. Tucker, Dr. Lightfoot on the "Progress of Missions" and other works are also noticed. Dr. Vaughan's little book is in thorough harmony with the religious activity of the day. It is designed, as is much that is going on just now, to stir people up, and it is unquestionably well timed.

Selections.

EXTRACTS FROM WESLEY'S JOURNAL, 1762-63.

Many have and many do daily experience an unspeakable change. After being deeply convinced of inbred sin, particularly of pride, anger, self-will, unbelief, in a moment they feel all faith and love; no pride, no self-will or anger: and from that moment they have continual fellowship with God, always rejoicing, praying and giving thanks. Whoever feels it wrought, let him cry to God that it may continue; it will, if he walks closely with God; otherwise it will not. *Wesley's Journal,* iii. 75.

At Edinderry I found some who had been long labouring in the fire and toiling to work themselves into holiness. To show them a more excellent way I preached on Rom. x. 6, 7, 8. They found this was the very thing they wanted, and God confirmed his word so powerfully that many wondered how they could have helped believing.

This week three or four were justified, and as many renewed in love. The people are all on fire. Such a day as last Sunday I never saw. While I was at prayer in the society, the power of the Lord overshadowed us and some cried out, Lord, I can believe. The cry became general with strong prayers.

Dublin, May 29, 1762.—William Moor was for a long time struggling for the blessing of sanctification; and one night he was resolved not to go to bed without it. He continued wrestling with God for two hours; when he felt a glorious change and the Spirit of God witnessing that the work was done.

June 19.—We have had 8 this week whose sins are blotted out, and 2 more have entered into that rest. One says she has enjoyed the love of God nine years, but felt as great a difference between that state and the state she is now in, as if her soul was taken into heaven.

June 26.—Last week 11 were justified or sanctified, and this week 11 more, eight of whom received remission of sins, and three a clean heart.

July 3.—The flame rises higher; 8 sinners more justified, and 2 more renewed in love.

I found 44 in Dublin who seemed to enjoy the pure love of God; at least 40 of these had been set at liberty within four months.

Limerick, July 25.—There are now 10 women and 13 men who witness the same confession, and their lives agree thereto.

Liverpool, August 4.—I spoke severally with those who believed they were sanctified. They were 51 in all. In one of these the change was wrought three weeks after she was justified; in three, seven days after it; in one, five days; and in Susan Lutwich, aged 14, two days only. I asked Hannah Blakeley, aged 11, 'What do you want now?' She said, with amazing energy, the tears running down her cheeks, 'Nothing in this world, nothing but more of my Jesus.'

Bolton.—There have been 7 justified and 6 sanctified at one meeting.

Macclesfield, Aug. 6.—I spoke to 40 one by one. Some of then said they received that blessing ten days, some seven, some four, some three days after they found peace with God, and two the next day.

7th.—I spoke with those in Manchester who believed God had cleansed their hearts. They were 63 in number, to about 60 of whom I could not find there was any reasonable objection.

Sept. 15.—The more I converse with the believers in Cornwall, the more I am convinced they have sustained great loss for want of hearing the doctrine of Christian Perfection clearly and strongly enforced. I see wherever this is not done the believers grow dead and cold. Nor can this be prevented but by keeping up in them an hourly expectation of being perfected in love. To expect it at death, or some time hence, is much the same as not expecting it at all.

Oct.—Many years ago my brother frequently said, 'Your day of Pentecost is not fully come; but I doubt not it will: and you will then hear of persons sanctified, as frequently as you do now of persons justified.' Any unprejudiced reader may observe that it was now fully come. And

accordingly we did hear of persons sanctified in London and most other parts of England, and in Dublin and other parts of Ireland, as frequently as of persons justified; although instances of the latter were far more frequent than they had been for twenty years before.

Nov. 1763.—The peculiar work of this season has been what St. Paul calls 'the perfecting of the saints.' Many persons in London, in Bristol, in York, and in various parts of England and Ireland, have experienced so deep and universal a change, as it had not before entered their hearts to conceive. After a deep conviction of inbred sin, of their total fall from God, they have been so filled with faith and love (and generally in a moment) that sin vanished, and they found from that time no pride, anger, desire or unbelief. They could rejoice evermore, pray without ceasing, and in every thing give thanks. Now whether we call this the destruction or suspension of sin, it is a glorious work of God: such a work as, considering both the extent and depth of it, we never saw in these kingdoms before.

It is possible some who spoke in this manner were mistaken; and it is certain some have lost what they then received. A few (very few compared to the whole number) first gave way to enthusiasm, then to pride, next to prejudice and offence, and at last separated from their brethren. But, although this laid a huge stumbling-block in the way, still the work of God went on. Nor has it ceased to this day in any of its branches. God still convinces, justifies, sanctifies. We have lost only the dross, the enthusiasm, the prejudice and offence. The pure gold remains, faith working by love, and, we have ground to believe, increases daily.

Miscellany.

—The *Christian*, Feb. 26th, devotes a good many columns to notices of the Mission Week in London. We extract the following: A correspondent from Christ Church, Westminster, forwards some interesting details of the various meetings of the week. They have not only been largely attended, but have manifested much real fruit, to the glory of God. After describing the house-to-house visitation, the daily meetings at Queen-square Mission-hall, and the sermons of Rev. T. Richardson, vicar of St. Benet's, Stepney, our correspondent writes:—

"The clergy, workers, and Christian believers, have been greatly revived, showing evidence of more joy and power in the Holy Ghost, and more earnest desire for the salvation of others. A band of Christian workers was formed, who gathered in many from the neighbouring streets by singing and speaking for Jesus. Several backsliders have been led to give themselves afresh to Him who has loved them freely. Not a few timid Christians have been led to declare themselves, others have volunteered for work, many have expressed a desire to join Bible-classes, and the pastor has been encouraged to find fruit of his ministry of which till then he had never heard. Many have come for the first time as broken-hearted sinners to the Lord, and taken the cup of salvation at his hand. Many still deeply anxious are inquiring the way to Zion. The ill-will and coldness shown by a few have only called out more earnest prayer on their behalf from those who rejoice that they 'are counted worthy to suffer shame for his name.' Towards the end of the week the work increased to such an extent, and gave so large a promise of permanence, that it was resolved, in the name of the Lord, to continue the Mission services four days longer into the next week, and to hold a service of praise on the following Sunday, Feb. 22. To the Lord be all the glory, as his has been all the work! He has got honour to Himself in the very weakness of his instruments, and the apparent difficulties which surrounded them."

From Blackheath a correspondent sends us particulars of a time of refreshing. He says:—

"We have not such scenes to record as have been witnessed in the North lately, but there have been great results, and a spirit of prayer and waiting upon God has been stirred up, such as none of God's people here have before experienced. The full extent of the Spirit's work in quickening dead souls and giving peace to anxious ones will only be realized in eternity.....The effects of the preaching of the Gospel have been seen first in the overflowing numbers who attended the services. Never since the church was opened have such large numbers been seen there; and, besides the many who have been aroused by the Gospel message, many doubting souls have been established; several such have remained to the after-meetings for conversation. But the greatest result of all, perhaps, has been manifest in the building up of God's people, and in the spirit of love and unity, and of dependence upon God, which has been poured on them."

From St. Giles's Christian Mission, a correspondent writes:—

"Join with us in praise for what our eyes have seen of God's work during the last few days! Truly it has been a time of refreshing from the presence of the Lord. Mr. H. Holloway, from Manchester, has been preaching the gospel to the masses during the Mission-week. The meetings were commenced out-doors on Sunday morning in the Seven Dials, followed by a gathering of believers in the hall. Special prayer for the mighty power of the Spirit to accompany all Gospel testimony in London during the week, interspersed with short addresses by the Hon. Thomas Pelham, Messrs. Clarke and Graves. This was a blessed season, and deep feeling was manifest. In the evening the hall was thronged with an audience characteristic of St. Giles's. After Mr. Holloway's address large numbers made their way to the inquiry-rooms, seeking Jesus; and not a few obtained peace and joy in believing. Every night since, the building has been packed in every nook and corner, and many scores of anxious inquirers it has been our joy to direct to the Lamb of God. The meetings are still continued, and seem to increase in interest each night."

—Am. Madura Mission Report. Of the work of the women Miss Sisson says: A young Brahminee, whose eagerness to learn and application surpassed that of any woman I have seen in India, became interested in the stories of the Bible, and purchased a copy, which was her daily companion. She read often in the Old and New Testament, anxious—she said when urged to read first the New—to "know it all." By its pure light she naturally became disgusted with the vile histories of Hindu gods, and refused to worship them any longer. She was allowed by her husband to read the Bible, with the injunction not to believe on Christ; all things else she might accept. "Very bewildering," she said, for we had told her there was salvation in no other Name; but her troubles had only begun, for older relatives came, and Hinduism again asserted its sway; she was not only forbidden to see us, but even to read. Surely, if we should at last find such a one in heaven, it will be written "came out of great tribulation." We commend her to the prayers of those who have power with God.

In a house I often visit, there is an audience at times of ten or more women, not one of whom reads, or cares to learn, yet they hear the Word with gladness. The head of the family, an aged woman, with hair like snow, seems a sincere seeker of truth, asking many questions and showing—a rare thing among the Tamil people—a sense of sin, and a conscience burdened with guilt. She confesses, with grief, that her efforts to make herself better have been unavailing. With a mind darkened by a long life of sin, and weakened by age, she seems to stand upon the verge of the grave, groping feebly for her Lord, feeling after Him, if haply she may find Him. Oh, that the life and light and strength that are in Christ may yet be to her! Let prayer ascend in her behalf also.

The Bible-woman, in her report, often says "The people heard me gladly," and this too is my experience. A new face and new thoughts breaking upon the monotony of the empty life of Hindu women must be a pleasure, and where they receive us at all they give us a hearty welcome, and we see that their minds are quickened by teaching, books, and truth. I have an increasing sense of our utter helplessness in this work unaided by the Holy Ghost. Yet we believe the days are coming when the Spirit of the Lord shall be poured out upon these our degraded sisters, and from these homes, where often now dwells every unclean thing, shall arise the voice of praise and prayer, and chaste women, sober and discreet, with the love of God ruling their hearts, shall adorn the doctrine of God our Saviour. The Lord hasten it in His time!

Dr. Palmer, the Mission physician, writes details as follows: We have now been in Madura nearly five years, and, like the years that Jacob toiled for Rachel, they seem to us but a few days. I will not try to tell how thankful we are still to be here. The labours of the last twelve months have been, I think, a steady advance on the preceding years. I am becoming better known, and patients come from a long distance, though important surgical cases are not so numerous as the first year or two; indeed, I believe I have operated by amputation but two or three times this year. Having really no good accommodation for patients, and there being a good civil dispensary in the city, and, moreover, thinking that keeping up a hospital is not just the way to spend mission money, I have only accepted first-class operations enough to keep in practice, and to profit the students. We have more cases of eye surgery than ever before, mostly cataract—the operation for which is very easy, so much so, that the Mahomedans perform it with an ordinary needle. Many of the eyes were bad, and I have had only two fair cases.

Recently a plan was adopted to enlist all the Christians in a direct effort to reach their idolatrous neighbours, which has been blest already. Over thirty persons are now making Christ known every Sabbath afternoon to their friends and countrymen. It is doing the workers good, leading some to greater earnestness, more careful study of the Bible, and to desire to be co-workers with God.

—Here is one of Ruskin's Sentences: If once we begin to regard the preacher, whatever his faults, as a man sent with a message to us which it is a matter of life or death whether we hear or refuse; if we look upon him as set in charge over many spirits in danger of ruin, and having allowed to him but an hour or two in the seven days to speak to them; if we make some endeavour to conceive how precious these hours ought to be to him, a small vantage on the side of God after his flock have been exposed for six days together to the full weight of the world's temptation, and he has been forced to watch the thorn and the thistle springing in their hearts, and to see what wheat had been scattered there snatched from the wayside by this wild bird and the other, and at last, when breathless and weary with the week's labour they give him this interval of imperfect and languid hearing, he has but thirty minutes to get at the separate hearts of a thousand men, to convince them of all their weaknesses, to shame them from all their sins, to warn them of all their dangers, to try by this way and that to stir the hard fastenings of those doors where the Master Himself has stood and knocked, yet none opened, and to call at the openings of those dark streets where Wisdom herself hath stretched forth her hands and no man regarded, —thirty minutes to raise the dead in,—let us but once understand and feel this, and we shall look with changed eyes upon that frippery of gay furniture about the place from which the message of judgment must be delivered, which either breathes upon the dry bones that they may live or, if ineffectual, remains recorded in condemnation, perhaps against the utterer and listener alike, but assuredly against one of them.

—But for the Ashantee War, it might have been long before much attention would have been given to the state of the Gold Coast. Now, however, that region will not be overlooked—and, indeed, already interesting facts are becoming known about it. For example, in a book just published by Sir John Dalrymple Hay, all that there is of civilization in the Fantee country is candidly attributed to the efforts of the Wesleyan missionaries. We find the following also in the *Church Missionary Record*:—

"It appears that the Evangelical Missionary Society of Bâle, after labouring for more than thirty years among the negro tribes on the Gold Coast under British protection, and forming for their benefit seven mission stations, extended their operations, 1864, to a place called Anum, east of the Volta river, and beyond the borders of the British Protectorate. Here the missionaries laboured during the five years in peace and on terms of friendship with the natives and the chief of Anum. After that period a question arose whether the chief of Anum and the chief of an adjoining place, called Peki, should acknowledge the supremacy of the chief of Aquambu or not. It ended by the King of Aquambu calling in the help of the Ashantees, who invaded the territory, and carried back as prisoners Fr. Aug. Ludw. Ramseyer (citizen of Berne in Switzerland) and his wife, with their infant child, and Joh. Kühne (citizen of Gnadenberg in Prussia). The child died on the way to Kumasi, but the father and mother, Mr. and Mrs. Ramseyer, and Mr. Kühne still survive, although they have been subjected to much indignity and suffering, and have been in daily expectation of meeting with a cruel death. While for many reasons we must deplore the war

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on 28 February, 2020

which has broken out, we cannot but hope that it affords a prospect for the deliverance of these servants of Christ, who have been called upon to suffer much for their Master's sake."

—A layman in the *Advance* says: "We believe in *lay preaching* as an element of church labour. Our ministers are compelled in these days of progressive thought, when men are keenly alive to every new development of science, to study as never before, if they would keep pace with the age, and interest the hundreds who, look weekly to them for instruction. They have not the time nor strength for side issues, if we may so call the mission chapels and little districts away from the large centres. Now who are to carry the gospel to thousands of little hamlets three to six miles away from the church, to the many households who from various reasons cannot travel that distance to the regular church services? Is not this a field promising, hopeful for "*lay-preaching?* We have in mind a little school district in Northampton, Mass., where for fourteen years one of her busiest farmers, William D. Clapp, has preached, on the average, forty sermons a year. To reach this hamlet he drives about five miles, and he is only paid by the glad sight of a waiting congregation, whose cordial welcome drives away all thought of weariness. With no stated salary, he labours on year after year, and through his influence a chapel has been built, a Sunday school organized, and a community has been lifted up into a better life. Even on stormy Sabbaths a better percentage of attendance is secured than in the town, which has all the advantage of fine sidewalks, and the conveniences naturally incident to large villages. The Spirit of God has manifested himself steadily all along these years. It is now so arranged that when Mr. Clapp is prevented by illness or by storm from being present, some one of the church takes his place, a topic having been previously assigned on which he is expected to speak in case no preacher is present. It is no wonder that in that distant neighbourhood the Sunday school and the weekly prayer-meeting is a live and felt power. Oh, the waste of energy, and the lack of the development of our spiritual forces!"

—The temperate are the most truly luxurious. By abstaining from most things it is surprising how many things we enjoy.—*Simms.*

—Many of our troubles are God dragging us, and they would end if we would stand upon our feet and go whither he would have us.—*Anon.*

—It is hard to personate and act a part long; for where Truth is not at the bottom Nature will always be endeavouring to return, and will peep out and betray itself one time or another.—*Tillotson.*

—You cannot tell the size of a flower by the size of its seed. Nay, a grain of mustard-seed "is indeed the least of all seeds, but when it is grown it is the greatest among herbs." The secret lies in that mysterious gift of growing.—*Edward Garrett.*

—Whatever a good word means as used by a good man, it means just infinitely more as used by God. And the feeling or thought expressed by that word takes higher and higher forms in us as we become capable of understanding him—that is, as we become like him.—*McDonald.*

TELEGRAPHIC NEWS.

London, 26th March: The correspondence on the Central Asian Question has been made public.—On the 7th of January, Earl Granville, acknowledging the Khivan Treaty, stated that he sees no practical advantage to be gained by examining minutely how far it is strictly in accord with the assurances of General Schouvaloff, and that while he is indisposed to share the exaggerated apprehensions of danger from Russian influences, nevertheless each step requires a clear and frank understanding. He enlarges upon the natural uneasiness of the Ameer of Cabul in consequence of the reported expedition of Russia against the Turkomans which might create embarrassments. While considering it unnecessary to express his conviction that Afghanistan is secure against any hostile designs of Russia, he thinks it best to communicate the Ameer's fears. The independence of Afghanistan is of great importance to the welfare of India and the tranquillity of Asia.—Prince Gortschakoff, replying on the 21st of February, expressed his entire satisfaction with the views of England; he considers the understanding is complete, resting upon the loyalty and mutual political advantages of the two governments. Russia remains faithful to the programme, and renews the positive assurance that Afghanistan is entirely beyond her sphere of action, and disclaims any intention to undertake an expedition against the Turkomans, but if they commit depredations Russia will be compelled to punish them, and she therefore urges the Ameer to warn the Turkomans and begs the Indian Government to exercise its influence in the same direction.—The Indian Famine Loan Bill has passed Committee.

27th: Lord George Hamilton has announced that it is not intended to reappoint the India Finance Committee; the appointment of a smaller Committee has restricted the powers that were under consideration.—H. M.'s Troopship *Crocodile* did not pass through the Suez Canal, but has returned to Suez to repair some damages sustained in the Canal.

Vienna, 27th: A declaration, signed by thirty-two Austrian Bishops, denounces the new Ecclesiastical laws as tyrannical.

London, 30th: A baronetcy, together with a pension and the orders of C.M.G. and K.C.B., has been conferred by Her Majesty on Sir Garnet Wolseley in recognition of his services during the Ashantee campaign. A vote of thanks to the General will also be passed in both Houses to-night.

Paris, 30th: Two Republicans have been elected for the Departments of Haute Marne and Gironde. The assembly adjourns from to-day till the 12th of April for the Easter holidays.—The Duc de Broglie explained on Saturday last the views of Government on the creation of a second Chamber.

Berlin, 30th: Prince Bismarck threatens to resign unless the Reichstag passes the clause in the Army Bill fixing the peace-footing at 401,000 men.

Madrid, 30th: Marshal Serrano has carried and retains the first Carlist line before Bilboa. An attack on the second line was unsuccessful.

London, 31st: In the House of Commons last night Mr. Gathorne Hardy moved for the Army Estimates. He said they were substantially as already provisionally proposed by Mr. Cardwell. He pronounced no opinion on the recent changes, nor pledged himself either to the possibility of retrenchment or to increased expenditure. He then proposed to extend the short service to the Cavalry and Artillery, and said that military candidates must henceforth be educated at Sandhurst prior to being designated to their regiments.—An amendment moved by Sir Wilfrid Lawson proposing to reduce the total number of men by 10,000 was rejected.—In reply to a question from Mr. O'Donnell, Lord George Hamilton said that the preparations that were made to avert distress arising from the Bengal famine were not based on the anticipated wants of exceptionally distressed districts but on those of the entire Bengal and Behar provinces.—Baron de Lesseps announces that he submits to the orders of the Porte, but at the same time holds it responsible for loss from the new tonnage dues, estimated at £30,000 monthly.—Captain Maxwell has accepted the Military Governorship of the Cape Coast; the appointment of a Civil Governor is at present in abeyance, it having been refused by Governor George Berkeley.—The review of the troops engaged in the Ashantee war was favoured by brilliant weather. Her Majesty personally decorated General Wolseley. Lord Gifford received the Victoria Cross.—The Archbishop of Cologne has been arrested.—MM. Rochefort, Grousset, and four other Communist prisoners have escaped from New Caledonia and have arrived at Newcastle, New South Wales.

1st April: The public revenue of the United Kingdom for 1873-4 amounts to £76,500,000, showing an excess of £2,750,000 over the estimates.—The honours on account of the Ashantee Expedition have been gazetted. Commodore Commerell, Sir Archibald Alison, Colonels J. C. McLleod, Hewett, and Home have received the order of K.C.B., and the other principal officers that of C.B. Sir Garnet Wolseley has be n raised to a Major-Generalship. A banquet to the General and his staff was given at the Mansion House yesterday.—Mr. Disraeli has promised to consider the suggestion of Doctor Livingstone's burial at Westminster Abbey at the public expense.

PASSENGERS SAILED.

Per P. and O. Str. *Yeddo, March 27th:*

For Liverpool.—Major R. Griffith and child; Mr. Gale and child; Mr. W. Watson; Mr. J. L. Dunolly; and Mr. Beyts.

Per P. and O. Str. *Hindostan, March 30th:*

For Southampton.—Col. and Mrs. E. D. Watson and infant; Col. and Mrs. Wallace; Mr. and Mrs. Walker and 4 children; Mrs. Raikes; Rev. Mr. F. V. French; Mr. and Mrs. C. W. Hutchinson and child; Mrs. Dawson; Mrs. Howard and 2 children; Capt. and Mrs. Bythell and 2 children; Mr. C. H. T. Crosthwaite and infant; Lieut.-Col. and Mrs. P. Maxwell and child; Mr. and Mrs. H. Whymper and 3 children; Major and Mrs. Beadon and 4 children; Mrs. Channing and infant; Col. Davis and 3 children; Major and Mrs. J. M. Easton; Mrs. J. M. Sexton; Mrs. Wall and 5 children; Mrs. Walker and 3 children; Major E. A. Collins; Mrs. J. C. Batchelor; Mrs. Bright and 4 children; Mr. R. R. Deans; Mrs. Mennie and child; Mr. S. Smith; Miss Leahy; Col. Day; Miss Kirkpatrick; Mrs. Babington and 3 children; Capt. O. M. Bradshaw; Mrs. L. Gordon and child; Major and Mrs. Clarke and 2 children; Mrs. and Miss Bayley and 2 children; Mr. H. Holden; Mrs. Creagh; Mrs. Rawlins and infant; Miss Fuller; Miss Dallimore; Lieut. G. E. Eden; Capt. E. L. Street; Major G. A. Morgan; Capt. S. G. Frome; Mr. R. Stephens; Capt. Norman; Mr. L. Skinner; Mr. J. Crook; Mr. and Mrs. Halliday and infant; Capt. C. O. Donnell; Mr. W. H. Longmore; Mr. W Giles; Mr. J. McQuilkin; Mr. Nanajee Narayen; Mr. K. M. Shroff; and Mrs. Gray.

For Brindisi.—Mr. W. P. Duff; Mr. W. Cornell; Mr. and Mrs. Pugh; and Col. W. S. Jones.

For Venice.—Mr. J. F. McConnell; Mr. G. Henderson; Mr. and Mrs. Knowles; Mr. and Mrs. H. K. York and child; Mr. Miller and 3 children; Mrs. Dalton and child; Mr. Casella; Mr. and Mrs. Aitkinson and 3 children; Mr. R. N. Bell; Mr. J. Holden; Mr. G. H. Grant; Major McDonald; and Mr. S. N. Banerjee.

For Suez.—Dr. and Mrs. MacGregor and infant; Mr. H. Dear; Mr. E. England; Mr. and Mrs. Christian; Mr. W. Alexander; Major R. P. Hammond; Mr. C. Croker; Mr. S. Gowan; Mrs. Dalton and child; Mr. T. Dalland; Mr. A. Tennant; and Mr. A. Love.

For Aden.—Mr. P. Pereira.

Per Str. *Persia, April 1st:*

For Genoa.—Mr. A. F. Rudolf Hoerlle; Dr. and Mrs. L. S. Bruce; Col. and Mrs. J. A. Tytner and one child; Miss Bland; Captain H. B. Sanderson; Mr. and Mrs. George Adams; Mr. and Mrs. Reifferschied; Miss Blanche Donohoe; Mr. and Mrs. Stoly and three children; Rev. H. Bergfeldt and three children; Mrs. Reuther and one child; Rev. A. Wenger and two children; Mrs. Maenner; Rev. F. Miller and two children; Mr. J. Haller and one child; Mr. Edith Winter; Mr. and Mrs. Meyer and 2 children, and one European servant; Mr. Steward; Rev. and Mrs. Onasch and six children; Mr. Hanggi; Miss Picoithly; Mr. J. F. Clarian; Captain Profumo's child; Mr. C. Barsby; Major Twentyman; Mr. and Miss Hyde; Mr. J. W. Le Lieut. W. L. Gronow; Master Tipping; and Mr. E. Baker

For Marseilles.—Mr. Rae.

For Naples.—Mr. and Mrs. Pilastri.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTH.

VALENTINE—March 20th, at Jeypore, Rajpootana, the wife of Dr. C. S. Valentine, F. R. C. S., Private Physician to His Highness the Maharajah, and Inspector of Jeypore Raj Dispensaries and Vaccination, of a daughter.

MARRIAGE.

HOGG—ALEXANDER—March 25th, at Trinity Church, Kurrachee, by the Rev. W. Clark, Captain Arthur Melvill Hogg, 2nd Sind Horse, to Emily Louisa, daughter of Mr. and Lady Louisa Alexander.

DEATHS.

IRVIN—December 24th, at sea, on board the Pacific Royal Mail steam-ship Galicia, Mr. D. S. Irvin, lately a resident of Bombay and belonging to the Bombay Pilot Service.

BUCKLE—Feb. 24th, at Gloucester, England, Captain Archibald Lewis Buckle, Royal Engineers, Executive Engineer for Irrigation, Poona, aged 35.

CHAMARETTE—March 1st, at Chudderghat, Annette, youngest daughter of Assist.-Surgeon John Chamarette, H. H. the Nizam's Reformed Troops, aged 25 years.

BAYLEY—March 8th, at Chudderghat, Assist.-Surgeon W. H. Bayley, H. H. the Nizam's Reformed Troops, aged 25 years.

SCOTT—March 31st, at Chinchpoogly, John Henry, son of Walter Scott, aged six months.

SWORNSBOURNE—April 1st, at the Diocesan High School, Bombay, Edith Louisa, the infant (twin) daughter of Mr. J. A. Swornsbourne, aged 18 days.

SUBSCRIPTIONS TO "BOMBAY GUARDIAN."

Received March 16 to March 31, 1874.

Rev. J. Dawson, 1874, Rs. 9-10-0; H. B. Boswell, C. S., Feb. 18th, 1875, Rs. 10-1-0; F. H. Sharp, Dec. 15th, 1874, Rs. 7-8-0; Mr. Smith, 1874, Rs. 9-10-0; T. McGuire, June 30th, 1874, Rs. 2-7-0; Col. R. Ranken, March 31st, 1874, Rs. 2-8; Lieut. G. W. Sawyer, March 7th, 1875, Rs. 9-10-0; Rev. T. L. Wells, June 16th, 1875, Rs. 12-14-0; N. Spencer, Senior, April 12th, 1875, Rs. 8; J. Elphinstone, C. S., to Dec. 31st, 1874, Rs. 36-2-0.

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

NOTICE.—The Rev. C. W. PARK having this day assumed charge as Secretary of the Bombay Tract and Book Society, it is requested that in future all communications regarding the business of the Society should be addressed to him, and all cheques and orders made payable in his name.

Bombay, March 17th, 1874.

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